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"I BEQUEATH to my executor (or executors) the sum of —— dollars, in trust, to pay the same in —— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

*Deceased.

THE

AMERICAN MISSIONARY.

VOL. XLII. APRIL, 1888. No. 4.

American Missionary Association.

WE ACKNOWLEDGE with gratitude to God and to his people the fact that our receipts during the month of February are such as greatly to encourage us.

We are cheered, not only by the benevolences which are reporting themselves from the churches, but also by the kind words of sympathy and helpfulness which show us anew that this great and exigent work upon us was never nearer than now to the hearts of our pastors and churches.

We may add that the month just past and those immediately before us are those upon which we must largely depend for our fiscal year. We are coming to the summer season, when contributions are less likely to be taken. We trust that those who believe that God has called the American Missionary Association to this immense work in the name of Christ, will not cease to pray that the hearts of men may be moved to heed the appeals of those who, through us, ask for the very bread of life, and who will not have it unless we carry it to them.

We are now compelled to deny more appeals for help which ought to be heard than we are granting. Several schools which were begun by private enterprise with good intent, are now asking us to take them from their hands upon our own, where they can be perpetuated and saved. We would like to save these schools to the needy people whose hope is in them, and to protect the churches from indiscriminate appeals for works which they have not authorized, and which we could do with greater economy and better care; but for this we need a generous increase of gifts. Our faith was in Him who said, "Knock, and it shall be opened unto you," and the doors were opened. God withdrew the bolts of hindrance and said, "Beloved, I have set before you an open door." Our faith is in Him who also said "Ask, and ye shall receive."

A FRIEND has just sent us eighteen subscriptions to the *American Missionary*. This might be repeated easily by a thousand friends. There is

scarcely a self-sustaining church in the United States where it could not be done by one who would try to do it as an act of missionary love. Some who read this, perhaps, will try and will succeed.

The name of Rev. Frank Cross, who was appointed to the charge of the Rosebud Indian Mission, was by mistake not printed in the roll of workers. He is there, however, and his work has gone on bravely and hopefully.

We wish that the extent, and necessity, and hopefulness of our mountain work, were more fully understood by our readers. Now is our opportunity and the accepted time to answer the most urgent appeals from this neglected region in the heart of our country. Our Congregational churches are just what are needed to uplift these people. One of our earnest missionaries writes us:—

"The A. M. A. has done a work here to be profoundly grateful for as a beginning, but thus far it is only playing around the edge of its mountain work. This mountain region is of great extent. Sober calculation from facts already gleaned, makes a thousand Congregational churches in these mountains the possibility of the future, if only the strategic points can now be occupied. One church and one school to a county, should be our immediate aim; then we can throw upon these the work of developing native teachers and preachers for the rest. There are forty counties waiting for us, and all our mountain work so far is in three or four. I see this place where I am, changing like magic under the influence of school and church, but the necessity for our going forward oppresses me. I am ready for any additional labor, and will carry any burden my strength will permit, if only the American Missionary Association will take for its motto, 'One church and one school in every mountain county, as fast as they can be established.' I feel, when I see the need, as if I could plead the money right out of the most self-indulgent members of our favored churches at home. It would not be expensive as compared with other missionary work. Cannot some way be devised for making a large advance on the present movement?"

Those who thought to cripple Atlanta University because it could not yield its principles for the sake of a State appropriation of $8,000 made a mistake. They have helped that which they meant to hinder. The university will get the money. Joseph's brethren took counsel together and said, "We will see what will become of his dream," and they thought they had a sure thing when they put him in a pit, but they discovered

some years after that this was but a way-station on the direct road to the Viceroyship of Egypt, and they saw what became of his dream.

When Napoleon the First wished to hinder the Huguenot Church, he gave it a small stipend in order to retain hold of it. He appropriated just enough to keep it a cripple. When the State of Georgia thought the education of the Negro was becoming too marked, it reversed the policy of the far-seeing Bonaparte and took its hands off. We have never thought that Napoleon was a truly good man, but we do believe that he had a larger idea of the philosophy of control than the author of the Glenn Bill. If the State had held on, it might have hindered, but it has lost its hold.

WOULD IT NOT SOUND WELL to the American people to have it said that in the United States of America, in the year 1888, our missionaries were imprisoned for reading the Bible to a heathen tribe of Indians who lived remote from civilization, the crime of it being that it was read in the only language which they could understand?

Yet "the orders are," writes a missionary, "that we shall hold only two services on a Sunday and two during the week, and that we shall cease to read the Bible in the Indian homes." This is the Government authority of the great and free United States, but is there any authority greater than God?

IN AN ELOQUENT ADDRESS at the Old South Church in Boston, on Sunday, March 4th, George W. Cable accentuated in strong words the work in which we are engaged. "Here is the mightiest, the widest, the most fruitful, the most abundant, the most prolific, missionary field that was ever opened to any Christian people."

We quote from his address:

The benevolence of Northern men and women, yea, and even of Northern children, helped to establish in the South these missionary colleges, these educational missions, wherein not the black man alone, not the black woman alone, but every one who was qualified with orderly behavior and a rational intellect might come, and get, not only an education, but a Christian education, and not only a Christian education, but a Christian American education. These institutions, standing out in the darkness when nothing else stood by them, when the land was racked and torn and bled afresh under the agonies of reconstruction, these institutions began and carried on the blessed work of raising up leaders, intellectual leaders, among the black people, for the guidance and stimulation of the colored race toward the aspirations of American citizenship and Christian intelligence.

These institutions, these missionary colleges in the South, have carried the torch of liberty, these have upheld it, these have taught American citizenship, these have given to the Southern States 16,000 colored [teachers, when nobody else would teach the poor black boy—nay, or the poor white boy either. Seven millions of people concerned in the matter, and the National Bureau of Public Education reporting year after year that

the reason why there are 600,000 colored youth out of the public schools, is not because they don't want to go, but because there are not school-houses and school teachers.

Here is the mightiest, the widest, the most fruitful, the most abundant, the most prolific, missionary field that was ever opened to any Christian people. It is right here at your doors. It is not across the Pacific Ocean and it is not down yonder around the Cape of Good Hope. Right here at our doors is the greediest people for education and the gospel there is on the face of this earth, not counted among our white race. I suppose that ninety-nine one-hundredths of those who generously give to this cause believe to-day that it is being given to in generous proportion. Ah! you never figured on it. Why, if you knew the national value of this work, to say nothing of its gospel value, you would quadruplicate it before the year is out. You would not submit to it for a moment, as citizens, not merely as members of Christ's Church.

THE AMERICAN MISSIONARY ASSOCIATION is called again to mourn the decease of one of its officers. Hon. Alfred S. Barnes, a member of its Executive Committee, after an illness extending over five months, at his residence in Brooklyn, finished his earthly life on Friday, February 17th, at the age of seventy-one years. Mr. Barnes was elected on the Executive Board of the A. M. A. nineteen years ago, and had served in that capacity continuously up to the day of his death. He was a wise counsellor, large-minded in his views and honorable in his spirit, known throughout the land as one of the foremost publishers in the country, largely interested in educational work, and yet he found time for an earnest devotion to various enterprises in the Christian church. His fidelity and helpfulness in the service of the A. M. A. are fully known only to those who were associated with him. Many organizations of missionary and Christian work will miss his presence and the help of his generous stewardship, but none will feel his departure more truly than the American Missionary Association, which has lost its President, one of its Secretaries, and this long-honored member of its Executive Board within the last half-year. The greatness of his work in our service will be remembered and cherished.

WE ACKNOWLEDGE among our exchanges, the *Fisk Herald*, published at Nashville; the *Atlanta Bulletin*; the *Olio*, of Straight University; the *Tougaloo Quarterly*; the *Head and Hand*, of Le Moyne Normal Institute at Memphis; the *Helping Hand*, of Sherwood, Tenn.; *Our Work*, of Talladega College; the *Howard University Reporter*, of Washington; the *Word Carrier*, of Santee Agency, and *Iapi Oahe*, of Santee Agency; also the *Christian Aid*, published by our church in Dallas; the *Beach Record*, (occasional) by our school in Savannah.

Several of these papers are models of their kind, publishing original articles written by the students and professors, and printed by the students with superior typographical skill. As indicators of progress, they are full

of interest, apart from the items of local school and church intelligence with which they are freighted.

We commend to our readers, "*The Missionary Review of the World*," edited jointly by Rev. J. M. Sherwood, D.D., of New York, and Rev. A. T. Pierson, D.D., of Philadelphia.

One rises from its pages as if he had been breathing Christian ozone. The editorials are upon living topics and issues, and are vigorously presented. The "Review" sweeps its vision over the entire world and it not only sees, but knows how to tell what it sees. If the high standard of literary excellence so far sustained can be continuously held, we shall have a magazine of missions which will be the peer of our best literary monthlies in quality and interest.

We congratulate the Congregational Sunday-School and Publishing Society on the acceptance of its appointment of Rev. Geo. M. Boynton as its Secretary. We have known him as a member of the Executive Committee of the American Missionary Association, as editor of The American Missionary, as a pastor, as a secretary of Associations and Conferences, as a wise counsellor and genial brother. We regard him as eminently fitted for the place to which he has been called. To Brother Boynton we extend most cordially a welcome to the honorable, the fraternity of the Secretaries.

The fifth annual report of the Executive Committee of the Indian Rights Association, written by Mr. James B. Harrison, is a strong and valuable contribution to the literature of Indian rights and wrongs, which should be considered by every friend of the Red Man. Respecting the orders of the Indian office at Washington which abridge the liberty of religious teaching, this report characterizes them as "unintelligent, arbitrary, despotic and unstatesmanlike, merely a blow at missionary work. There is no reason to suppose that a single Indian anywhere will ever learn ten words more of English by reason of these orders. There is, indeed, no provision made by the Government for any increase of facilities in the study of English. The damage to the missionary work produced by these orders is their sole result. The orders should be distinctly and wholly revoked and withdrawn. It is not necessary that the missionaries and churches should submit. If they will publish the facts fully these orders will be revoked. The facts must come to light. Then the people of the country will have something to say."

The above quotation will give our readers the flavor of the pages. "Plain words are best," and it is time that the country should have them.

No one can read the statements in this able Report without having his heart stirred with honest indignation at the condition of Indian affairs, through the unfortunate unfitness of the Government Bureau.

SPECIMENS OF SCHOOL ENDEAVOR.

THREE COMPOSITIONS.

LETHER.

Lether is mad from the hide of animals. They first kill the animal then the hide is sent to a tan yard and there it is tan are made lether from, then to a shoemaker's shop where it is made into boots shoes saddles. The finest of gloves is the kid skin glove, that is all I will say about kid skin gloves. Most of the bad boots and shoes we have is horse lether or mule lether, that is all I will say about mule lether and horse lether. All the good boots and shoes we have is young calf lether, that is all I will say about young calf lether.

All the boots shoes and every thing else we have made of lether is second thing because some poor animal was rob-ed of his coat that we might have boots and many other things.

——— ———, aged 16.

NETELY.

Netely are clean always and handsome to everybody. It are good in the cite of God and man for it are a good thing to be netely always for it make a man look netely. If we all are netely it are a good thing to be clean for it are a good thing in the time of life so to be. Netely is deserving of everybody and grate with all mankind. It are a good thing to be netely for it is beautiful and pretty. It are correct always and never rong to nobody an it make a man feel better when he are netely an a nice looking person when he are netely are clean before every body.

——— ———, aged 25.

DRIVE WAGGON.

That the kind of work I likes to do. When I drive waggon I rides a plenty. Riding are a good thing because when folks is sick it are good for the helt. I likes to drive it because I have been loadin it. This summer I hall fody. When I would load the barn yard wagon full of fody it would be high from the groun, that is nice but sometimes it would turn over, that would be truble. Truble are a bad thing.

——— ———, aged 17.

ANSWERS TO QUESTIONS AT AN EXAMINATION OF TEACHERS IN GEORGIA.

What is writing?

"Writing is the Representation of the human voice on the 11th part of a noun."

How long since writing was invented?

"From the creation of the world, or from the birth of Christ."

What are the chief products of the State of Georgia?

"The chief products are Agriculture, Turpentine, rail-roads, lumber and grate deel of merchandice bussyness."

A SERIOUS ALARM IN GEORGIA.

THE AMERICAN MISSIONARY is not published for the entertainment of its readers. It has a more serious purpose. It speaks for races who have suffered grievous wrongs, and for peoples whose condition is exceedingly sad. It has to do with tragic facts, and much of what it has to say must excite compassion, and must appeal both to the consciences of our readers and to their sense of duty. To call upon those whom God has blessed, to insert themselves into the woes and spiritual wants of others who need their help, is grave and serious.

This is one feature. There are others. The joy of the work and the joy of the worker, which we are called to record, are a relief to the stories of necessity, and are like beautiful pictures painted upon the dark background. When "Our eyes have seen the glory of the coming of the Lord," we can for the time forget the darkness upon which the light shines, and sing our hallelujahs. If it is saddening to tell of the night, it is cheering to mark the fact that the providences of God are working out his promises, and are surely bringing in God's day.

Over and above the evils to which we must call earnest heed, the dangers which are not far away, and the exigencies of the cause of Christ, we are sure that no one can read the MISSIONARY without being cheered and quickened in gratitude to God for what he is graciously doing for his needy ones through his people.

* * *

With the serious duty on the part of those who are working together with God for the salvation of men, there drift along in the current of his providences certain incidents that are exceedingly droll.

As we have seen some very ludicrous manifestations of character and conduct in the terrible struggles of a battlefield, and have brushed aside our tears at times for an irrepressible *bon mot* in a hospital, so in the weighty and solemn considerations which continually appeal to us, and while we are anxiously asking how we can make the most bricks for the Lord's building with the least straw, incidents arise which not only throw light upon our serious work, but which are irresistibly amusing.

* * *

We think we should share with our readers a recent one which, when

we read it in the detail, impossible to be repeated here, made us smile. Every time we re-perused it we thought it, as *Alice in Wonderland* said, "curiouser and curiouser."

Our readers are not strangers to the name and fame of the leading editor of the chief paper in Georgia. They have heard of him as an eloquent orator with a brilliant imagination which saw a New South in almost millennial array, and told of it with an enthusiasm so contagious that to the sons of the Pilgrims after the fulness of a great dinner it seemed that the "Promised day of Israel" had at last arrived. It is true that when this dinner had been thoroughly digested, certain ones, removed from the afflatus of the occasion began to ask, "Are these things so?" And when the GLENN Bill sought the endorsement of public opinion, and substantially received it with no word of reprobation from the eloquent orator and editor, some recalled the speech of Sheridan in reply to Mr. Dundas, "The right honorable gentleman is indebted to his imagination for his facts."

* * *

In all this time no one suspected the *Atlanta Constitution* of possessing the humorous character which it has lately revealed. In late issues of February it has, in the garb of gravity, about two columns that are ridiculously funny.

It appears that Prof. Sumner Salter, a graduate of Amherst College, a son of an honored pastor of Iowa, a musical director of exceptional gifts and a teacher of eminent ability, was solicited by parties in Atlanta to take his residence there in the interest of the musical cultivation of such as could secure his services. He soon attracted the patronage of society, and all went smoothly until the tempter came. Alas, there was a serpent in Eden, so there was a skeleton in the closet of the *Atlanta Constitution*. It was a dreadful skeleton. The *Constitution* seriously publishes the fact that "it was whispered about for some time," until patience ceased to be a virtue, when it sent a guardian of public safety in the form of a reporter to investigate. Was it really true that a white man who was giving music lessons to white people was also teaching a colored class at another time and place? If so, what about the New South? The black man had no business to be black, but he *was* all the same, and being so what right had Prof. Salter to teach *colored* people to sing? Let the matter be thoroughly searched out. The reporter departed on his mission, with a countenance more in sorrow than in anger, and returned *vice versa*.

"'Tis true, 'tis pity,
And pity 'tis 'tis true."

The professor was actually doing this very absurd thing. He had taken charge of a colored class in the church of which Rev. Evarts Kent is minister and was teaching them how rightly to use the talents with which God had so richly endowed them.

Accordingly, in the year of grace 1888, the *Atlanta Constitution* publishes the astounding fact, and calls the world to heed it, in conspicuous head lines:—

"WHITE OR BLACK—A PROMINENT MUSICIAN WHO TEACHES BOTH COLORS—HIS BUSINESS SAID TO BE INJURED."

Then followed the whole sad story. The musician had been interviewed and investigated. He did not deny the serious charge to this superintendent of public proprieties. With a heart as hard as old Pharaoh's he proposed to go on and do more likewise. In short, the representative of the *Constitution* could do nothing with this intractable professor. Hence "he did not stand upon the order of his going, but went at once," and reported that "*according to Mr. Salter's own statement, he is teaching a colored class*, and he has lost a white pupil, which shows that his course is hurting his business." "Diligent inquiry has failed to bring to light any proof that he has notified his *white* pupils that he is teaching *colored* people."

Leaving out the meanness of this, has anyone read anything published lately more ridiculous? It is not necessary to quote the professor's public reply. It simply claimed the right of manhood and common sense, and doubtless left the *Constitution* wondering how a man capable of making it appear so foolish could yet descend to such depths of ignominy as to teach people whose ancestors came from Africa, the unpardonable sin of singing praises to the Author of their being. To what deeps some will descend! Why should colored people add to the criminality of being born black, the fearful temptation of pay in advance to one who could teach them while he had pupils who had the merit of having been born white?

This was really transpiring in the city of Atlanta several days in the month of February in the year 1888, and was in successive issues of the *Constitution*, which shows among other things that there is latitude, if not longitude, at a Brooklyn New England dinner. Meanwhile we think we hear Uncle Rastus quoting the prophecy, "The morning cometh and also the night," but he can't help laughing because it is "awful funny."

THE EDUCATIONAL WORK IN THE SOUTH.

BY REV. W. F. SLOCUM.

We may remember at the outset that in this matter of the education of the Negro we are treating a question which must be considered, to a certain extent, ethnically. We are dealing with a people with race peculiarities: but it seems to me that it is very useless to ask whether we are training an inferior stock. There was a time when the Anglo-Saxon stock was far inferior

to its present condition. We ourselves are not enough removed from heathenism and barbarism to become very pharisaical.

Here is a race with its idiosyncrasies, and its peculiar latent possibilities, which we cannot know until Christian education has unfolded them through many years. We ought not to wonder that in many respects this people is yet in its moral and intellectual infancy; but who dares say that it has not a future before it, with its statesmen, its poets, its painters, its men of letters; that it is not to have its own peculiar literature, its art, and even its own characteristic religious expression, just as marked and important as those produced by any other race? Certainly we have as much reason for believing it as that the Teutonic race of the second century should produce its Goethe and its Schiller, its Kant and its Hegel, its Luther and its Melanchthon; or that the Frank of the fifth century should develop its Victor Hugo, its Lamartine, its Madam de Stael; or that out of the barbarism, the cannibalism, the paganism of Norseman, Briton and Saxon, there should come Shakespeare, Spencer, Macaulay, Browning and Gladstone. And we may not have to wait as long; for in spite of slavery's binding chain thrice drawn round his soul, the American Negro has been absorbing during the past from a civilization which has been fitting him somewhat for the large Christian movement of the present. We are working for a people which in all probability will form at least one-eighth of our whole population; and we have the problem of lifting them as a race up into Christian enlightenment. The dark skin is growing darker. There will be less and less of intermixture of blood between the two races. Hence all study of this educational question must have in view the large moral and intellectual enterprise of dealing with a race as a race. I believe that there is nothing in all history to compare with this opportunity which has come to our very doors. Here is a nation in our land and with it every perplexity, every difficulty, every embarrassment, and also every encouragement, every hope, and every inspiration for work, that can appeal to any foreign missionary. Here is this God-given task laid at our very thresholds and with all the sentiments of patriotism and Christian devotion urging us to our large privilege.

What the race needs now is right leadership, and for many years to come we are to equip men and women religiously and intellectually, who, in home, in church, in social and business life, will be moral and social leaders. And by this power of leadership I mean something far other than those foolish conceits which have taken possession of a few who have touched only the surface of the new life that is coming to this people.

I have rather in mind leaders who shall have that moral and intellectual fitness which produces reverence, earnestness and humility, leaders who can draw their people away from their foolishness, weakness and self-consciousness into the larger life that is possible for them. Without a

doubt, what is needed is true leaders, and I wish to show where these leaders are now demanded.

Before the war, the South knew nothing of the benefits of public schools, and the private school was in harmony with its social and political conceptions; but of late, and especially during the last decade, a remarkable change has taken place which is doing as much to affect the whole Southern problem as anything that has occurred there during half a century. It is a movement in the South, which, however imperfectly it has been developed as yet, has come to remain, and will ultimately affect every institution, social, political and religious, in our section of the country.

It is now being recognized in every Southern State that free government is based upon a public common-school system. It has taken two decades to incorporate this public school policy upon Southern institutions, but it has now the evidence of permanency and it is offering to Christian philanthropy an unparalleled opportunity, such as God seldom gives to any people, and one which should rally the churches as never before in support of the great enterprises of the American Missionary Association.

There has been forced upon the New South the conclusion that the best way to increase its wealth is to increase the number of educated, intelligent producers, and with this conclusion it realizes that it cannot afford to let two million colored children grow up in hopeless illiteracy. It perceives that its very institutions will be imperiled by such a condition. I have through personal interviews with leading educators in a recent trip through the South, by correspondence and by a careful examination of documents and reports from nearly all the Southern States, undertaken to find just what is being done at the present time in the public colored schools of the South.

The significance of this public school movement will be understood when it is remembered that the acceptance of the idea that the constitution of a free State rests on universal education, marks a great change in theory; that this has come against the opinions of the old Bourbon party, which never forgets, and, it is to be feared, never learns; whose political economy is represented by the expression, "keep the negro down"; which regards his enfranchisment as a political outrage and his education as a mistake and a failure; that it has risen in the face of the poverty of the South and in the midst of its most intense prejudices. For when the new educational movement began, the property and a large part of the intelligence belonged to the opponents of the new educational policy, but now, in the words of a prominent Southern gentleman: "The conviction has become very deep that in the altered condition of our people the only hope left us is to do all that can be done towards elevating the masses irrespective of race." This certainly represents a tremendous transformation. Without stopping to trace the causes that produced it, or even the large place the American Missionary Association work has in it, let me simply quote from

a Southern Christian man, whose sympathies are full of prejudice against the North, but who has wakened with the awakening of the New South.

Writing of the educational movement, in a recent book, he says: "Not a few of the best men and women of the North have come to teach in these institutions for colored youth: their motives and their work have not always been understood, but the Great Day will make manifest how they have been constrained by the love of Christ, to spend years in work which has had many discouragements." ('The New South' by J. C. C. Newton.) A few statistics may give some general idea of the extent of this movement.

The State of Alabama has 104,150 colored pupils enrolled in the public schools. It pays an average of $25.97 per month to nearly 2,000 colored teachers, and expends altogether $198,221 upon these colored schools. Georgia has 49 per cent. of its negro school population enrolled; that is, 119,248. In 1871, this State had 6,664 only in all public and private colored schools. Its teachers of this race now number 2,272. 40,909 colored children are enrolled in Louisiana, with 672 negro teachers, who receive an average of $23.73 per month.

Mississippi had last year 154,430 colored scholars. It employed 3,124 colored teachers who receive an average of $28.73 per month. North Carolina enrolled, in 1886, 117,562 colored pupils, employed 2,016 teachers of the same race, paying them about the same as its white teachers, $23.38 per month. The colored school population of Tennessee numbers 158,450, of whom 84,624 are enrolled in her 1,563 common schools, which are taught by 1,621 teachers of the same nationality. A county superintentendent voluntarily adds: "I should do our colored teachers an injustice not to speak of them. Most of them are earnest, zealous workers, doing all in their power for their race."

Turning now to Texas we find that this State has nearly doubled its enrollment of colored pupils in three years, which now number 62,040, with 1,696 licensed colored teachers who receive on an average, $41.73 per month. Virginia has 111,114 out of a school population of 265,249 with 1,734 colored teachers who receive $28.65 per month.

That is, in eight representative States there are eight hundred thousand colored pupils who are now being trained by over fifteen thousand teachers of the same race. Now the simple but grave question that every Christian patriot ought to ask himself is, "What kind of teachers are these, and where are they to come from in the future?" I asked that question of a gentleman who of all others ought to be able to answer it correctly and he replied, "Nine-tenths of these teachers come from the missionary schools, and of these nine-tenths, more than one-half come from the institutions of the American Missionary Association." Now we can understand the truthfulness of the testimony of the Rev. J. L. M. Curry, D.D., the distinguished agent of the Peabody Fund, who says: "The most that

has been done at the South for the education of the negroes has been done by the Congregationalists. The American Missionary Association and those allied to it have been the chief agency, so far as benevolent effort is concerned, in diffusing right notions of religion, and in carrying education to the darkened mind of the negro."

Here is the large door that God has opened for us, and through which we are reaching this people, and in a still larger degree may carry the truths of the Kingdom of God to them. What they need most of all is light. Give them that and the question of rights will take care of itself. When I was in New Orleans last May, President Hitchcock, of Straight University, pointed out to me in his office a pile of letters, which, he said, were applications for teachers for these public schools, and those which he showed me represented the number of applications which he was not able to fill. And yet he is compelled every term to turn away scores of young men and young women seeking to fit themselves for just this work, because there is not room for them and because there are not funds to care for them.

As to this new movement in the South, I do not conclude that more than the first step has been taken, exceedingly important as that step is. Many of the schools as yet are in a wretched condition. The buildings in the rural districts are small and rudely built, and many of them are positively unfit to be used as school houses. There are neither maps, nor charts or other appliances for the teacher's use in his work, and in fact everything about these school houses is of the most primitive type. The school year often does not exceed four months, and many of these teachers are altogether unfit for their tasks.

Are we to think the time has come to withhold our support and our prayers from this great work? Was there ever such an opportunity offered to any land as this which is presented to the Christian philanthropy of our own?

I might tell of the needs of the cabin home life as I have seen them in these States, how the scholars from Christian schools are the leaven that is slowly transforming this, the greatest of all human institutions; how while from one-quarter to one-half of the colored population is progressing, gaining in education, property and character, there is another large part of the race that is either stationary or sinking into more miserable conditions. Are we seeking for paganism to battle with? Here it is in our own proud land. Do we want the opportunity of Christianizing a nation? Here it is; and with possibilities just as marked as those of any people that ever ascended the scale of intelligence and Christian morality.

The problem of the New South is not merely one of successful railroads, of busy factories or of paying plantations, but much more is it one of upright, wise, Christian manhood and womanhood. This is the work to which we are most truly called of the Eternal Father.

Nobly has the American Missionary Association entered into these labors; but believe me, there is a larger work before it than it has yet accomplished.

THE SOUTH.

LETTER FROM AN EVANGELIST.

After my return from England for another winter's service in Gospel work among the people of the South, I began at

WASHINGTON, D. C.

I had promised Rev. G. W. Moore last winter, before sailing for my home in England, to assist him in special religious effort. From the very commencement of the meetings a good spirit was manifest, which deepened day by day until forty or more persons professed faith in Christ, young and old being reached by the power of the gospel. One man sixty-one years of age surrendered to the overtures of God's love and received Christ as his Saviour. Another of seventy-five years was pointed out to me as a hardened sinner. When approached he was full of self and reason, "I don't believe in mourner's benches and such like; do you think my going there will make me a Christian or do me any good?" "No, but it will show the people you are intending to make a start for Heaven, and it will enlist their sympathy and prayers," I replied.

Finally he knelt with me in the aisle with his head bowed on the end of the seat while I prayed. Soon the big tears were dropping from his eyes and he went home that night under conviction. The following night he returned. He was again prayed for, but went away undecided. The next night as soon as inquirers were given an opportunity to present themselves for prayers he was the first to respond, and the sinful man of seventy-five years had yielded his heart to Christ, and could sing from his heart "Happy day, when Jesus washed my sins away." His wife, who was present, rushed forward, and tears of joy ran down their cheeks. Scarcely a dry eye was to be seen, while above all there was joy in Heaven over another sinner saved. Deacon R. came to me afterwards and said, "Why, did you ever see what a change in the man in three days, and at last how he 'caved in.'"

Ten persons made profession of their faith in January. Two of these were teachers in the public schools. There were four conversions in one family. Since these meetings, many extra services have been held, with fruitful results. There are family altars where none before existed. The work in Washington under Mr. Moore is very hopeful. My next point was

SELMA, ALA.

which I entered full of hopes as to successful meetings, and was not dis-

appointed. During my stay there, lasting three weeks, sixty professed to be converted. Most of these, through the efforts of Rev. C. B. Curtis and his wife, were formed into a "Children's Band," while others joined the churches. This is a most important feature in pastoral work, where the majority of the converts are children. They need to have something that will help them in their spiritual and new life and which may be instrumental in preserving them from temptations, snares and pitfalls, laid to entrap them by the enemy of their souls.

I never before realized how easily people are led away by false teachers, nor saw so manifestly brought out the fulfillment of the Scriptures, [2 Pet. ii, 1] "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

A man calling himself a "prophet" and a "faith doctor" had been for some time experimenting upon people, both white and black, and professed to cure them of all their ailments. He had been holding meetings in a cottage weekly, and had gathered many followers, who were, alas, for the most part professing Christians. He announced that on the following Sunday he would hold the passover feast, burn the Bible, and, in plain words, would do wonders, the like of which had not been heard of for years. Accordingly, on Sunday morning, with a few of his followers, he came to the house of a Negro, and during the ceremony commanded a white woman to place her head on the table and offer herself as a sacrifice. She refused, upon which a Negro womon laid her head upon the table. He immediately raised an old cavalry sword and, with one blow, nearly severed her head from her body, and then commanded that they should "drag her out at once and put her with her feet towards the East and she will rise after three days."

Soon there was a cry of murder raised; the false prophet was arrested after a struggle, and he, with a number of his followers, was safely lodged in the penitentiary, where it is to be hoped he will at least be kept from cutting off any more women's heads. Oh, how great the need of faithful men to lift up their voices like a trumpet, and spare them not, and show to these needy people, so religiously inclined, the way of truth!

TALLADEGA COLLEGE

was the next place visited. Beginning the New Year, which is usually the "week of prayer," for two weeks the "old, old story" was told on every night among the resident students and scholars. At other times, services would be held in the Cassidy school in the morning, or in the afternoon, as school duties would permit. The Theological class, as well as the teachers and faculty, interested themselves greatly in seeking to win the unsaved to Jesus. Following out the teaching of the New Testament, the students

went out two and two in the surrounding neighborhood, calling at the homes of the people, conversing and praying in the family. They often returned with great joy to tell of the success and kindness they had met wherever they went. I am thankful to our blessed Lord to be able to report that not only forty or more of the young people were converted but also that professing Christians were strengthened in faith, all promising to do what God had required of them and to go to their respective homes, some of them hundreds of miles away, to make known a Saviour's love and to carry light as far as possible in the surrounding darkness. While here the Macedonian cry was heard from

JENIFER.

I went there for a brief service. The first night the church was full, although the weather was stormy. The spirit of God brooded over the meeting and five came forward for prayer. The next night still was unpleasant, yet some of the congregation came several miles, and at the close eleven inquirers asked for prayers. A brother in the congregation rose, and, in pleading terms, his voice faltering, begged, "Oh, brodder, please do stop wid us; see de mourners; see de work de Lord is doing; please you brodder don't go away and leab us." After such heartfelt words I could but stay all the week, when sixteen professed to have accepted Christ, or, as they put it, to have "found religion."

Miss Smith, at her home for motherless girls, is doing a noble work here. Rev. J. B. Grant is highly respected by all in the village and has a good name, which is worth more than great riches.

IRONATON

was the next place visited. It was exceedingly muddy and dark, yet the people came out well. At the close of the first meeting the congregation arose *en masse* and asked that I would remain a day longer, which I did.

MARION, ALA.

I went to Marion with some doubts upon my mind as to the results. The first evening after my arrival I was very sick and threatened with a severe attack of chills and fever, but I was helped to strength enough to preach with difficulty. Twenty-five inquirers asked for prayers. Some that night became "new creatures in Christ Jesus," and every night as the meetings progressed the interest deepened and spread, until other churches were reached by the influence and their services given up that their members might come to our church and share in the work and blessing. Every night large numbers of seekers came to Christ. On one night twelve expressed their faith in a new life. Among the many inquirers was one who for twelve years had been an anxiety to her friends on account of her state of mind, and her conversion caused great joy in the church.

Short morning meetings were held in the various schools in the town, and in a town-school seventeen seekers found the Lord Jesus precious to

their souls. Up to this time, during two weeks, more than one hundred profess to have been converted.

I am happy to report that now, with the exception of two or three of the students, all in the new A. M. A. school have been reached by the gospel and are rejoicing that God's love has been shed abroad in their hearts. This blessing can be traced in a great measure to the faithful Scriptural teaching which Rev. A. W. Curtis and his devoted wife had been giving previous to my coming among them, prayer meetings having been held in the church for some time beforehand, and women's meetings at the pastor's home, led by Mrs. Curtis, thus preparing the way for the nightly preaching of the gospel. I go next to Mobile.

JAMES WHARTON, *Evangelist.*

THE CHINESE.

RESULTS THAT ELUDE THE STATISTICIAN.

BY REV. C. T. WEITZEL.

There are some effects which cannot be put into statistics. A boy's progress in a study is but imperfectly declared by the monthly report or the examination "stand." Much of the work accomplished in a Chinese mission school, is impossible to tabulate. Like the marvelous clearness of the atmosphere in Santa Barbara on a bright morning after a night of rain, it quite eludes the statistician.

But effects may be felt, though we cannot represent them by figures. Go with me some evening through the Chinese quarter of our city; note the faces of the loungers in every door-way and at every corner. Watch the expression, or the want of expression, in these stolid, brutal, repulsive faces of opium-smokers and gamblers. Then step over with me to the Chinese mission-house two squares away. Before you enter, look in through the half-open door and take a survey of the scene within. The room is well-lighted, and contains, among other things, two long tables, a dozen benches, a cabinet organ, and a few chairs. The walls are bright with Scripture texts and illustrations from sacred history. About fifteen young Chinamen are seated at the tables, all reading and studying aloud in true Chinese fashion. Just as you enter the teacher, touches the bell. Books are closed and all take seats on the benches in front of the organ. A Chinese evangelist is present, and while he makes an impassioned address, accompanied by most expressive gestures, you are free to study the faces upturned to listen. What a contrast to the faces you have just left in Chinatown, idly staring at the passer-by, or, vacant of all interest, staring at nothing! At a glance you perceive effects which must be seen to be appreciated. You feel that not only is the whole atmosphere of this place essentially different

from that of the Chinese quarter, but there is also an essential difference between those who frequent the one and the other.

Socially, intellectually, spiritually, the Chinese mission-school does its beneficent work. It must be borne in mind that the Chinaman in California is away from home. He is exposed to all the temptations of a stranger in a strange land, removed from the restraining influences of a community where one is known. Subject an equal number of men of any other nation to this severe test, and I doubt much if they would bear it as well. The mission school serves the purpose of a strong social support. So far as possible it takes the place of a home. It practically separates its attendants into a community by itself. It does much to keep them from contact with their vicious countrymen in Chinatown. It does much to bring them into contact with those whose influence upon them will be good. It does much to furnish a healthy social atmosphere in which to pass the hours of the afternoon and evening, which every Chinese servant is at liberty to spend as he will.

Intellectually the work in the Chinese missions is already far beyond the elementary stage, and is growing more virile every year.

But everything is made but the means to the spiritual end. Not for an hour is this lost sight of. The whole drift of the teaching, the songs, the pictures, the Scripture text, is to make known Christ. Every evening's lesson ends with worship. For a month or more the Chinese preacher to whom I have referred, has held evangelistic services in the Santa Barbara mission. To-day he leaves for points farther south to do the same work elsewhere.

In no year, may I add, have there been so many conversions among the Chinese on this coast as in the one just past.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

ME.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. C. A. Woodbury, Woodfords, Me.

VT.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. Henry Fairbanks, St. Johnsbury, Vt.

CONN.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford, Conn.

N. Y.—Woman's Home Miss. Union, Secretary, Mrs. C. C. Creegan, Syracuse, N. Y.

OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio.

ILL.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Taintor, 151 Washington St., Chicago, Ill.

MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich.

WIS.—Woman's Home Miss. Union, Secretary, Mrs. C. Matter, Brodhead, Wis.

MINN.—Woman's Home Miss. Society, Secretary, Mrs. H. L. Chase, 2,750 Second Ave., South, Minneapolis, Minn.

IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa.

KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. Addison Blanchard, Topeka, Kan.

SOUTH DAKOTA.—Woman's Home Miss. Union, Secretary, Mrs. W. H. Thrall, Amour, Dak.

THE BLACK WOMAN OF THE SOUTH.

The Rev. Alexander Crummell, D.D., formerly a missionary in Africa and now Rector of St. Luke's Church in Washington, D. C., is a native of Africa, a graduate of one of the leading Universities of England, who adds to the strength and graces of a sound scholarship, the devotion of a noble Christian character.

From an address made by him upon the "Needs and Neglects of the Black Woman of the South," we quote his plea for "Woman's Work for Woman." Referring to the Negro woman in slavery days, he says:

"She was a 'hewer of wood and a drawer of water.' She had to keep her place in the gang from morn till eve, under the burden of a heavy task, or under the stimulus or the fear of a cruel lash. She was a picker of cotton. She labored at the sugar mill and in the tobacco factory. When, through weariness or sickness, she had fallen behind her allotted task, then came, as punishment, the fearful stripes upon her shrinking, lacerated flesh.

"Her home life was of the most degrading nature. She lived in the rudest huts, and partook of the coarsest food, and dressed in the scantiest garb, and slept, in multitudinous cabins, upon the hardest boards!

"There was no sanctity of family, no binding tie of marriage, none of the fine felicities and the endearing affections of home. Few of these things were the lot of the Southern black woman. Instead, thereof, a gross barbarism, which tended to blunt the tender sensibilities, to obliterate feminine delicacy and womanly shame, came down as her heritage from generation to generation; and it seems a miracle of providence and grace that, notwithstanding these terrible circumstances, so much struggling virtue lingered amid the rude cabins, that so much womanly worth and sweetness remained, as slaveholders themselves have borne witness to.

"Freed, legally, she has been; but the act of emancipation had no talismanic influence to reach to and alter and transform her degrading social life. The truth is, 'Emancipation Day' found her a prostrate and degraded being; and, although it has brought numerous advantages to her sons, it has produced but the simplest changes in *her* social and domestic condition. She is still the crude, rude, ignorant mother. Remote from cities, the dweller still in the old plantation hut, neighboring to the sulky, disaffected master-class, who still think her freedom was a personal robbery of themselves, none of the 'fair humanities' have visited her humble home. The light of knowledge has not fallen upon her eyes. The fine domesticities which give the charm to family life, and which, by the refinement and delicacy of womanhood, preserve the civilization of nations, have not come to *her*. She has still the rude, coarse labor of men. With her rude husband, she still shares the hard service of a field-hand. Her house, which shelters, perhaps, some six or eight children, embraces but two rooms. Her furniture is of the rudest kind. The clothing of the household is scant and of the coarsest material; has oft-times the garniture of rags, and for herself and offspring is marked, not seldom, by the absense

of both hats and shoes. She has rarely been taught to sew, and the field-labor of slavery times has kept her ignorant of the habitudes of neatness and the requirements of order. Indeed, coarse food, coarse clothes, coarse living, coarse manners, coarse companions, coarse surroundings, coarse neighbors, both white and black, yea, everything coarse, down to the coarse, ignorant, senseless religion, which excites her sensibilities and starts her passions, go to make up the life of the masses of black women in the hamlets and villages of the South. This is the state of black womanhood.

"And now look at the *vastness* of this degradation. If I had been speaking of the population of a city, or town, or even a village, the tale would be a sad and melancholy one. But I have brought before you the condition of *millions of women.* And when you think that the masses of these women live in the rural districts; that they grow up in rudeness and ignorance; that their former masters are using few means to break up their hereditary degradation, you can easily take in the pitiful condition of this population and forecast the inevitable future to multitudes of females, unless a mighty special effort is made for the improvement of the black womanhood of the South.

"I am anxious for a permanent and uplifting civilization to be engrafted on the Negro race in this land. And this can only be secured through the womanhood of a race. If you want the civilization of a people to reach the very best elements of their being, and then, having reached them, there to abide as an indigenous principle, you must imbue the *womanhood* of that people with all its elements and qualities. Any movement which passes by the female sex is an ephemeral thing. Without them, no true nationality, patriotism, religion, cultivation, family life, or true social status, is a possibility. In this matter it takes two to make one—mankind is a duality. The male may bring, as an exotic, a foreign graft, say, of civilization, to a new people. But what then? Can a graft live or thrive of itself? By no manner of means. It must get vitality from the stock into which it is put; and it is the women who give the sap to every human organization which thrives and flourishes on earth.

"I plead, therefore, for the establishment of at least one large '*Industrial school*' in every Southern State for the black girls of the South. I ask for the establishment of schools which may serve specially the *home* life of the rising womanhood of my race.

"I want *boarding schools* for the *industrial training* of one hundred and fifty or two hundred of the poorest girls, of the ages of twelve to eighteen years.

"I wish the intellectual training to be limited to reading, writing, arithmetic and geography.

"I would have these girls taught to do accurately all domestic work, such as sweeping floors, dusting rooms, scrubbing, bed-making, washing and ironing, sewing, mending and knitting.

"I would have the trades of dress-making, millinery, straw-plating, tailoring for men, and such like, taught them.

"The art of cooking should be made a specialty, and every girl should be instructed in it.

"In connection with these schools, garden plats should be cultivated, and every girl should be required daily, to spend at least an hour in learning the cultivation of small fruits, vegetables and flowers.

"It is hardly possible to exaggerate either the personal, family or society influence which would flow from these schools. Every class, yea, every girl in an out-going class, would be a missionary of thrift, industry, common-sense, and practicality. They would go forth, year by year, a leavening power into the houses, towns and villages of the Southern black population; girls fit to be the wives of the honest peasantry of the South, the worthy matrons of their numerous households.

"I am looking after the domestic training of the *masses*; for the raising up of women meet to be the helpers of poor men, the *rank and file* of black society, all through the rural districts of the South.

"A true civilization can only be attained when the life of woman is reached, her whole being permeated by noble ideas, her fine taste enriched by culture, her tendencies to the beautiful gratified and developed, her singular and delicate nature lifted up to its full capacity, and then, when all these qualities are fully matured, cultivated and sanctified, all their sacred influences shall circle around ten thousand firesides, and the cabins of the humblest freedmen shall become the homes of Christian refinement through the influence of the uplifted and cultivated black woman of the South."

The above appeal is in the line of our American Missionary Association work. While we have higher schools and institutions for more thorough education, which these Negro women need as much as any women in the world, we are increasingly developing this idea which Dr. Crummell eloquently pleads.

We remind our friends and those Christian women who are interested in the uplifting of Negro womanhood, that the American Missionary Association, the *ordained agency* of the Congregational Churches for this work, could do much more of it if the means were forthcoming. The marked success of the domestic training in our schools at Tougaloo, Miss., Talladega, Ala., Thomasville, Ga., Memphis, Tenn., and other points, shows the advantage gained in the twenty-five years' experience which the A. M. A. has had in its work for the Negroes.

We need the co-operation of all Christian women in carrying on these Industrial Schools already established, and to enable us to establish and carry forward *many more.*

YOUNG FOLKS.

WHAT SUSIE FOUND AT TOUGALOO.

(SEE FEBRUARY AMERICAN MISSIONARY.)

A roomful of girls of various sizes and complexions, all very much intent upon their work, and no one thinking just at that moment of a traveled fairy daughter, to adopt and love as her own, sent by a beneficent and tender-hearted northern "Fay." I doubt if Susie ever before saw so many "little women" laboring with needles and trying to set the troublesome stitches straight and even, to keep the thread from tangling and the seam clean. The results are far from perfection, but they are encouraging.

Some of the children *wear* thimbles, and some set them upon their desks and *wiggle* the needle through without their aid. Here is a child so tiny that no thimble in the box will serve her. She has a delicate face, with big brown eyes, and her fingers are the slenderest of appendages to her atoms of hands. Her sister, a year or so older, has a round, chubby face, with plump, dimpled, brown hands, but these fat fingers also must grow to the smallest thimble. Here is a quiet, modest little girl whose five baptismal names, Cynthia Ann Finetta Bloomfield Celeste, furnish her nothing prettier for every day use than "Lusty." She could not thread a needle or tie a knot when she joined the Hope Band, and the second year she wore one of the smallest thimbles with a bit of cloth inside for "chinking" to keep it on. Here Susie's sympathies are drawn out towards a thin, nervous-looking little Frances, who has a hand and foot crippled. She walks painfully along to her place and holds her work at a disadvantage in the poor little cramped left hand, but she likes to be there with the others.

Most of the heads are covered with little tight braids, on some heads standing at every angle, on some laid smoothly down, one braid tied to another. A few have their curly hair cropped close, and here is a little girl with a bushy mass overshadowing her lively face. She takes but a stitch or two until she goes up to the front and holds her work out for her teacher's inspection. Some time elapses before that lady can notice it and say, "That is pretty good, Lena; now go right on carefully." Lena returns slowly to her place, takes a stitch or two more and repeats the performance. When will the work be completed? O no, that is the way she used to do, but *now*——

A middle-sized "Topsy" comes pushing rudely forward, tossing her head and whispering disagreeable things to those she has to pass, and Susy hopes she will not be brought into any closer relations with *her*, when she happens to see her tenderly fondling a broken-armed, broken-legged dollie, while her work is being adjusted, and thinks somewhat better of her. There are several Lilies and Roses in this growing garden. The lilies are not white and the roses are not red, but more attractive and interesting to their teacher's eyes than the black pansies the flower gar-

deners labored so long to produce. Their teacher is fond of flowers and has her windows full, even in winter, but she does not smile upon them with such a heartful of affection as upon these, nor can those bask in the light of her merry face more freely. As her short, round figure moves down the aisle and back, and Susie gets a good look at her, she says to herself, "Why surely this is Mrs. Santa Claus! How glad I am!" and it is not a strange conclusion, for her figure and expression *are* like the poet's description of dear Saint Nick.

Here is a girl in one of the side seats a good deal taller than her teacher. Through the long, bright, warm summer she works in the cotton and the corn, alongside of father, brothers, uncles, men and women, boys and girls. Her hands are enlarged and roughened with toil, but she is taking pains to learn how to do this useful indoor work skillfully too.

There is a goodly company of these larger girls, but Susie does not feel any more afraid of them, nor of "the middle-sized bears and the wee tiny, small bears" than did little Silverhair in the nursery tale. She doubts, however, if these largest ones have not laid aside dollies, and thinks she must look among the "leaster" ones for the little *step-mother* who will respect her own little Fay-mother's request to "take good care of her." But when the sewing-lesson is ended and she notices one and another bring to light a little dollie-daughter to hug in her arms as she walks homeward, and sees the sociable interest of all the rest, she feels no further doubt about the mother-love in all these little Southern bosoms and resigns all care as to which one shall be hers, leaving the whole question to Mrs. Santa Claus.

Perhaps some dav we may call upon her when she is fully domesticated in her new home. There will not be many comforts and conveniences in that home. Possibly when we ask for Susie, her mamma will draw a little old box from under the head of her bed, as once when I called upon one of these little girls and asked her if she had a doll. It had lost some of its limbs and it was dressed in odds and ends, tacked together by the untaught little mother, but when I set the dollie on my knee and pretended to drink tea out of one of the tiny toy cups set forth from the same treasure-box, you could not find a more hilarious little mamma anywhere, though you should pick out one with all nursery stores at her command.

A LETTER FROM ONE OF OUR INDIAN PUPILS IN NEBRASKA.

SANTEE AGENCY, NEB.

Dear Eastern Friends:—We have had five good prayer meetings during two weeks, and I am very glad to tell you dear friends that some of our school-mates said they will try and do as God wants them to do. And some pray who never did before. No words can tell how I felt one evening

after we came home from meeting. Just before I went up stairs I asked the Matron if I could talk Dakota to tell my room-mate about the meeting. The subject was, "What must I do to be saved?" I told it to her the best I could. After I was through talking I asked her if she understood all what I meant and she said "Yes." We both were silent for one minute. I was praying to God in my heart to help me to help this dear school-mate of mine. Then in a little while she said, "I believe in Jesus and now I will always try and be a Christian." When she said that, I couldn't do anything more, I was so glad that my tears came. And before we went to sleep I ask her to pray after I did, and she did; this was the first time she prayed in her own words. It was so dark and I couldn't see anything bnt I knew she was crying by the way she spoke. After long time I thought she went to sleep; but all at once she call my name and said, "I wish tomorrow morning they would sing in Dakota, '*Ring the bells in heaven, there is great joy to-day.*" Dear friends we kindly ask you to remember us when you offer prayer to our dear God.

Your friend,

RECEIPTS FOR FEBRUARY, 1888.

MAINE, $1,119.63.

Auburn. High St. Cong. Ch. (117.28 of which *for Indian M.* and 39.74 *for Chinese M.*)	$302 85
Augusta. Joel Spalding, to const. HON. WM. P. FRYE L.M.	30 00
Bangor. Central Cong. Ch., 75; Hammond St. Cong. Ch., 2, *for Pleasant Hill, Tenn*	77 00
Bridgeton. By Mrs. Hale, Pkg. Basted Work, *for Selma, Ala.*	
Castine. Wm. G. Sargent, *for Pleasant Hill, Tenn.*	5 00
Center Lebanon. Sab. Sch. Class., *for Pleasant Hill, Tenn*	4 10
Denmark. Box of C., *for Mobile, Ala.*	
East Orrington. Sab. Sch., 2; Miss M. F. George, 1, *for Pleasant Hill, Tenn.*	3 00
Edgecomb. Cong. Ch. and Soc.	13 00
Farmington Falls. By Miss Susan G. Crowell, *for Freight.*	65
Hampden. Cong. Ch.	4 80
Harpswell. Mrs. John Dinsmore, *for Pleasant Hill, Tenn.*	7 00
Island Falls. Miss D. Merriman, *for Pleasant Hill, Tenn.*	2 50
Limington. Cong. Ch.	12 50
Monson. Rev. R. W. Emerson, *for Pleasant Hill, Tenn.*	5 00
Newcastle. Mrs. Wm. Heath, *for Pleasant Hill, Tenn*	1 00
New Gloucester. Ladies of Cong. Ch., Bbl. and Box of C., 1.75 *for Freight, for Selma, Ala.*	1 75
New Sharon. Cong. Ch.	3 00
North Bridgeton. Cong. Ch.	2 25
Norway. Mrs. Amos. I. Holt, Bbl. of C., *for Wilmington, N. C.*; — 2, *for Freight.*	2 00
Orkland. H. T. and S. E. Buck, 20; Mrs. Trott, 3; "A Friend," 1	24 00
Portland. "A Friend" (10 of which *for Rosebud Indian M.*)	15 00
Saco. First Parish Ch. and Soc., to const. MRS. ELLA C. INGALLS L. M.	$30 00
Scarboro. Cong. Ch.	5 16
Skowhegan. Ladies of Miss'y Soc., Bbl. of C., *for Selma, Ala.*	
South Paris. By Mrs. Austin, Pkg. Work, *for Selma Ala*	
Union. 2 Classes, little girls in Sab. Sch., by Mrs. F. V. Norcross, *for Pleasant Hill, Tenn.*	5 00
Wells. B. Maxwell	25 00
Westbrook. Second Cong. Ch.	25 57
Wilton. Ladies of Cong. Ch., Bbl. of C., *for Selma, Ala.*	
Yarmouthville. Rev. Amasa Loring, *for Pleasant Hill, Tenn.*	2 00
——. "Friend in Maine," bal to const. MRS. JULIA A MERRILL L M	10 50
By Mrs. C. A. Woodbury, Treas. W. A. to A. M. A., *for Woman's Work:* Ladies of Maine	500 00

NEW HAMPSHIRE, $291.01.

Amherst. Rev. A. J. McGown	10 00
Auburn. Benjamin Chase, *for Indian M.*	2 00
Candia. Cong. Ch. and Soc.	17 50
Colebrook. "A Friend," Pkg. of Coats, Val. 16.16.	
East Derry. First Ch.	18 03
East Jaffrey. "A Friend"	15 00
Enfield. Cong. Ch. and Soc.	5 00
Epping. Cong. Ch	37 00
Goffstown. Bbl. of C., Val. 30, *for Greenwood, S. C.*, 1.40 *for Freight*	1 40
Great Falls. Mrs. J. A. Stickney, Bbl. and Box of C. and Christmas Gifts, *for Storrs Sch., Atlanta, Ga.*	
Greenfield. Cong. Ch.	15 50
Greenfield. "Friends," *for Storrs Sch.*	8 50
Greenland. Cong. Ch.	15 56
Hancock. By Miss B. D. Robertson.	5 63

Henniker. By Miss B. D. Robertson..... $5 80
Lyme. Cong. Ch. and Soc..... 19 81
Manchester. First Cong. Ch. and Soc., to const. ALLEN L. FRENCH L.M..... 53 18
Mason. Ladies of Cong. Ch., Bbl. of C., *for Storrs Sch., Atlanta, Ga*.....
Nashua. Miss Sarah Kendall, *for Greenwood, S. C*.....
Nashua. 2 Bbls. of C., *for Greenwood, S. C.*, 2 *for Freight*..... 3 00
Newport. Cong. Ch..... 2 00
Pittsfield. Box and Bbl. of C., etc., *for Marion, Ala*..... 40 10
South Newmarket. *For Freight*,.....
West Lebanon. Tilden Sem., Box of C. and Christmas Gifts, *for Storrs Sch., Atlanta, Ga*.....

By George Swain:
Amherst. Cong. Ch..... 1 50
Greenville. Cong. Ch..... 10 00
Mason. Mrs. P. S. Wilson... 2 00 — 2 50

VERMONT, $174.06.

Bethel. Sab. Sch. of Cong. Ch., *for McIntosh, Ga*..... 13 50
East Hardwick. O. Paine..... 3 43
Fairhaven. *For McIntosh, Ga*..... 50
Irasburg. Mrs. J. E. Chamberlin..... 5 35
Jamaica. Ladies, *for McIntosh, Ga.*, by Mrs. Ellen D. Wild..... 5 00
Lyndon. Dr. L. W. Hubbard..... 2 00
Middlebury. Bbl. of C., and 2 *for McIntosh, Ga*..... 2 00
Montpelier. Bbl. of C., *for Storrs Sch., Atlanta, Ga*.....
North Thetford. Cong. Ch..... 2 00
Norwich. Cong. Ch., 15; "A Friend," 5.. 7 00
Peru. Dea. Edmund Batchelder, 3; Rev. A. B. Peffers, 2..... 20 00
Pittsford. Mrs. Nancy P. Humphrey..... 5 00
Post Mills. Cong. Ch. (3 of which *for McIntosh, Ga.*)..... 10 00
Quechee. Bbl. of C. and 1.75 *for McIntosh, Ga*..... 8 00
Saint Johnsbury East. Cong. Ch..... 1 75
Shoreham. R. H. Holmes..... 6 50
Strafford. Cong. Ch..... 5 00
Townshend. Cong. Ch. (5 of which from Mrs. Anna Rice)..... 25 00
Wells River. Cong. Ch 25 53
West Brattleboro. Ladies of Cong. Ch., 15; A. L. Grout, 5, *for McIntosh, Ga*..... 20 00 — 20 00

MASSACHUSETTS, $5,925.07.

Amesbury. Union Evang. Ch..... 4 03
Amherst. "A Friend," to const. JOHN RICHARDS L.M.....
Andover. Rev. F. W. Greene, 20; A Friend, 10..... 30 00
Andover. Juv. Miss'y Soc. of West Parish, *for Indian Student Aid*..... 15 00
Andover. Ladies of Free Ch., Bbl. of C., *for Marion, Ala*.....
Ashfield. "A Friend"..... 1 16
Auburn. Infant Class, Sab. Sch. of Cong. Ch., *for Conn. Ind'l Sch., Ga*..... 7 00
Belchertown. Mrs. D. B. Bruce, to const. REV. CHARLES R. BRUCE L. M.....
Beverly. Dane St. Sab. Sch., *for Student Aid, Fisk U*..... 30 00
Boston. J. H. Nichols, A. A. Lawrence and S. W. Marston, Val. Sch. Books and Sch. Apparatus..... 50 00
Dorchester. Miss Mary A. Tuttle, *for Marie Adiof Sch'p Fund*..... 40
Jamaica Plain. Miss Nellie Riley, Pkg. Cards, etc., *for Straight U*.... 40

Boxboro. Cong. Ch..... $15 00
Boxford. A Friend, *for Oh., Corbin, Ky*... 5 00
Brimfield. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U*..... 10 60
Buckland. First Cong. Ch., *for Sherwood, Tenn*..... 4 00
Cambridgeport. Miss Hannah E. Moore.. 8 00
Chelsea. Y. P. S. C. E. of First Cong. Ch., *for Student Aid, Fisk U*..... 7 50
Chelsea. Miss E. Davenport..... 5 00
Chelsea. Mrs. Emma B. Evans, *for Indian M*..... 5 00
Clinton. Young People's Mite Soc., *for Indian Sch'p* 43 00
Cohasset. Second Cong. Ch. and Soc..... 31 33
Cummington. Mrs. H. M. Porter..... 3 00
Dalton. Sab. Sch. of Cong. Ch., *for Student Aid, Williamsburg, Ky*..... 45 00
Dracut. First Cong. Ch..... 10 00
Dunstable. Cong. Ch. and Soc..... 30 74
East Douglas. Second Cong. Ch. and Soc. 49 97
East Weymouth. Ch. and Sab. Sch., *for Pleasant Hill, Tenn*..... 50 00
Georgetown. First Cong. Ch. and Soc.... 33 50
Globe Village. Young Helpers of Evan. Free Ch., *for Student Aid, Fisk U* 25 00
Greenwich. Daniel Parker, deceased, by Mrs. M. P. Estey..... 5 00
Groton. Ladies' Benev. Soc., by Mrs. Caroline Blood, *for Freight*..... 2 00
Hampshire Co. "A Friend"..... 5 00
Haverhill. Sab. Sch. of West Cong. Ch., *for Freight*..... 3 00
Hyde Park. Woman's H. M. U. and Children's M. Soc. of First Cong. Ch., *for Tougaloo U.*, and to const. MISS ALICE GRAY L. M..... 30 00
Ipswich. South Cong. Ch..... 20 00
Lakeville. Mrs. C. L. Ward..... 25 00
Lawrence. Lawrence St. Ch. and Soc.... 150 00
Long Meadow. "A Friend," *for Indian M*..... 1 00
Lowell. John St. Cong. Ch., 41.92; "A Friend in Elliot Ch," 5; Geo. C. Osgood, M.D., 1.50..... 48 42
Lowell. Ladies' Benev. Soc. of First Cong. Ch., Bbl. of C., *for Wilmington, N. C*.....
Malden. Infant Sab. Sch., *for Straight U.* 10 00
Manchester. Cong. Ch. and Soc..... 20 75
Mansfield. Ladies' Miss'y Soc., *for Wilmington, N. C*..... 8 17
Middlefield. Cong. Ch..... 28 00
Monson. Mrs. Abbie G. Smith..... 5 00
Neponset. Stone Mission Circle of Trin. Cong. Ch., *for Student Aid, Wilmington, N. C*..... 10 00
Newburyport. "Friends," *for Mountain Work*..... 3 00
Norfolk. Cong. Ch..... 2 14
North Abington. Cong. Ch..... 5 00
North Adams. "A Friend"..... 10 00
Northampton. "C"..... 100 00
Northbridge. Cong. Ch..... 10 00
North Brookfield. Freight on Box to *Pleasant Hill, Tenn*..... 4 60
North Leominster. Mrs. S. F. Houghton, to const. REV. F. A. BALCOM L.M..... 30 00
Peabody. Sab. Sch. of South Cong. Ch., *for Indian M*..... 50 00
Peabody. Sab. Sch. of First Cong. Ch., Box Books and Christmas Gifts, *for Sherwood, Tenn*.....
Peppereli. Ladies of Cong. Soc., Bbl. of C., *for Greenwood, S. C.*, 2 *for Freight*.... 2 00
Randolph. Collected by Mrs. J. C. Labaree, 30; Y. L. Miss'y Soc., Bbl. of C., *for Tougaloo, U.* 30 00
Randolph. Annie T. and Marion Belcher. 10 00
Reading. Cong Ch 18 00
Royalston. "A Friend," 10; —, Bbl. of C., *for Greenwood, S. C*..... 10 00
Royalston. First Cong. Ch..... 2 50
Somerset. Cong. Ch..... 2 00
Somerville. Sab. Sch. of Franklin St. Cong. Ch., *for Indian Student Aid*, add'l..... 40 00

Somerville. Winter Hill Cong. Ch., 17.50; Day St. Ch., 10.50 $28 00
Somerville. Ladies of Cong. Ch., *for Freight* 3 35
South Amherst. South Cong. Ch. 6 12
South Braintree. Cong. Ch. 11 00
Southington. Ladies' Benev. Soc., 2 Bbls. of C., *for Tougaloo, Miss.*
South Weymouth. Children's Soc., Bbl. of Christmas Gifts
Spencer. Mrs. G. H. Marsh's S. S. Class, *for Wilmington, N. C.* 7 00
Springfield. "H. M." 1000 00
Taunton. Union Cong. Ch. 27 50
Waltham. Trin. Cong. Ch. 15 80
Waltham. Sab. Sch. Class, *for Storrs Sch. Atlanta, Ga.* 3 00
Warren. Sab. Sch. of Cong. Ch., *for Student Aid, Tillotson C. & N. Inst.* 42 00
Watertown. Mrs. M. Pryor 50
Wellesley. Cong. Ch. and Soc. 123 14
Wellesley. Wellesley College, to const. GEORGE W. CABLE L.M. 45 00
Wellesley. "Friends" in Wellesley Col., *for Marion, Ala.* 26 00
West Boylston. First Cong. Ch. and Soc. 9 00
Westhampton. Ladies' Benev. Soc., *for Tougaloo U.* 10 00
Westminster. "Cheerful Givers," *for Student Aid, Fisk U* 5 00
West Newton. Earnest Workers, *for Student Aid, Storrs Sch.* 5 00
West Springfield. Mrs. Lucy M. Bagg, *for Pleasant Hill, Tenn.* 50 00
Weymouth. Sab. Sch. of Cong. Ch., *for Pleasant Hill, Tenn.* 55 00
Whitman. Cong. Ch. and Soc. 77 00
Winchendon. Sab. Sch. of Cong. Ch., *for Pleasant Hill, Tenn.* 20 00
Winchester. Cong. Ch. and Soc. 19 59
Worcester. Old So. Ch., to const. GEO. R. BLISS and MRS. GEO. M. PIERCE L.M's. 61 26
Yarmouth. Rev. John W. Dodge, *for Pleasant Hill, Tenn.* 25 00

$2,925 07

LEGACY.

Whitinsville. Estate of Chas. P. Whitin, by Edward Whitin, Ex. 3000 00

$5,925 07

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.

Farmington Falls, Me. By Miss Susan G. Croswell, Box, *for Williamsburg, Ky.*
Litchfield, Me. Ladies' Aid Soc., Bbl., *for Williamsburg, Ky.*
Brookfield, Mass. Mrs R. B. Montague, Bbl., *for Sherwood, Tenn.*
Cambridgeport, Mass. Miss Lucena Palmer, Basted Patchwork
Cambridgeport, Mass. By Mrs. R. L. Snow, Box and Bbl., *for Tougaloo U.*
Haverhill, Mass. West Cong. Sab. Sch., Bbl., *for Talladega C.*
Hyde Park, Mass. W. H. M. U., of First Cong. Ch., Bbl., Val. 40, *for Tougaloo U.*.
Roxbury, Mass. Mrs. Arthur W. Tuffts, Box, *for Sherwood, Tenn.*
Somerville, Mass. Mission Circle of Franklin St. Ch., Bbl., *for Santee Indian M.*

RHODE ISLAND, $448.63.

East Providence. Samuel Belden, *for Atlanta U.* 100 00
Newport. United Cong. Ch. 84 68
Pawtucket. "Friends," Cong. Ch., *for Indian M.* 105 00
Providence. Sab. Sch. of Union Cong. Ch., 50 *for Indian M.* and 25 *for Williamsburg Ky.* 75 00
Providence. Union Cong. Ch. and Soc. 131 87
Riverside. Riverside Cong. Ch. 2 08

CONNECTICUT, $2,001.63.

Berlin. "A Friend," 70; The Misses Churchill, 2, *for Student Aid, Tougaloo U.* $72 00
Branford. E. Davis 1 00
Bridgeport. First Cong Ch. 129 76
Bristol. Sab. Sch. Class, *for Indian Sch'p.* 14 00
Columbia. Ladies' Miss'y Soc., 3, and Bbl. of C., *for Louisville, Ky* 3 00
Danbury. "A Friend," *for Lexington, Ky.* 50 00
East Canaan. Cong. Ch. 5 00
East Hartford. Sab. Sch. of Cong. Ch., 29.77, and Box of Christmas Gifts, *for Student Aid, Williamsburg, Ky.* 29 77
East Wallingford. Mrs. Benj. Hall 3 50
Enfield. Sab. Sch. of First Cong. Ch., *for Indian Sch'p Fund* 25 00
Fairfield. Sab. Sch. of Cong. Ch., *for Tougaloo U.* 25 00
Gaylordsville. Miss Grace Hendricks, *for Tillotson C. & N. Inst.* 10 00
Glastonbury. "Friends," *for Indian M.* ... 217 00
Hartford. Teachers and Scholars, Sab. Sch. of Asylum Hill Cong. Ch., 12.50 *for Santee Indian Sch.*; 10 *for Atlanta U.*; 5 *for Chinese Sch., Cal.* 27 50
Hartford. Sab. Sch. of Windsor Av. Cong. Ch., *for Student Aid, Fisk U* 20 00
Lakeville. Mrs. S. C. Robbins 4 50
Ledyard. Cong. Ch. and Soc. 22 77
Mansfield Center. Ladies' Soc. of Cong. Ch., Half Bbl. of C., etc., *for Storrs Sch., Atlanta, Ga.*
Middletown. Sab. Sch of First Cong. Ch., *for Indian M.* 25 00
Milton. Cong. Ch. 5 00
Naugatuck. "Young Friends," *for Indian Sch'p.* 70 00
New Britain. Miss Mary L. Stanley, 9 *for Student Aid*; Miss Mary L. Stanley and Miss Daniels, Box of C, *for Williamsburg, Ky* 9 00
New Haven. "A Friend" 10 00
New Haven. Davenport Ch., *for Indian M.* 5 50
New Haven. First Ch., Miss Barnes' S. S. Class and Others, Box *for Jones' Kindergarten, Storrs Sch.*
New London. "Member of Second Ch." .. 1 00
Norfolk "A Friend" 4 50
North Branford. Sab. Sch., *for Oaks, N.C.* 20 00
North Coventry. Sab. Sch. of Cong. Ch, *for Student Aid, Williamsburg, Ky* 24 00
Norwalk. Miss C. L. Marsh, *for Tillotson C. & N. Inst.* 10 00
Norwich. Sab. Sch. of Second Cong. Ch., *for Santee Indian M.* 50 87
Norwich. Sab. Sch. of Second Cong. Ch.. 2 03
Poquonock. Willing Workers of Cong. Ch., *for Student Aid, Williamsburg, Ky.*. 9 00
Salisbury. Sab. Sch. of Cong. Ch., *for Indian M.* 12 50
Sharon. John H. Cleaveland 5 00
Simsbury. Miss'y Soc., *for Freight* 3 00
South Coventry. Des. and Mrs. Kingsbury, 10; Miss Louisa Lord, 5, *for Williamsburg, Ky.* 15 00
South Glastonbury. Cong. Ch. and Sab. Sch. 10 58
Southington. First Cong. Ch., *for Thomasville, Ga.* 1 55
Southport. "A Friend" 30 00
Southport. Sab. Sch. of Cong. Ch., *for Indian M.* 8 91
Thomaston. Cong. Ch. 35 15
Thompsonville Mrs. J. C. Simpson, 5; Miss Maggie Drigg, 5, *for Student Aid, Straight U* 10 00
Unionville. First Ch. of Christ 37 92
Unionville. "A Friend," Communion Service, 8 pieces, *for Ch., Austin, Tex.*
Warren. Cong. Ch. 21 56
Waterbury. First Cong Ch. 200 86
Waterbury. Ladies' Benev. Soc., First Cong. Ch., *for Conn. Ind'l Sch., Ga.* 25 00

Waterbury. "A Friend," *for Santee Indian M*..... $50 00
Waterbury. Sunshine Circle, *for Indian M*..... 5 00
West Hartford. "S. H.," *for Indian M*... 10 00
West Hartland. Cong. Ch., *for Conn. Ind'l Sch., Ga*..... 6 00
Weston Cong. Ch..... 10 00
Windham. Ladies' Soc. Cong. Ch., Box of C., etc., *for Thomasville, Ga*..... 14 83
Woodbridge. Cong. Ch..... 25 00
Woodbury. Ladies' Miss. Soc. of South Cong. Ch., *for Conn. Ind'l Sch., Ga*.....
Woman's Home Missionary Union of Conn., by Mrs. S. M. Hotchkiss, *Sec.:*
Kent. Sab. Sch. of Cong. Ch., *for Mountain White Work*..... 20 00
New Haven. Ladies' Miss'y Soc. of College St. Ch., *for Conn. Ind'l Sch*..... 35 00
55 00
$1,497.96

LEGACIES.

Durham. Estate of Dea. Gaylord Newton, by H. G. Newton, to const. HENRY G. NEWTON, MISS LOIS CAMP and THOMAS H. NOBLE L. M's..... 100 00
New Haven. Estate of Mary Dutton, by Samuel D. Gilbert, Ex..... 100 00
Woodbury. Estate of Sarah J. Deming, by Anson A. Root, Adm..... 303 67
$2,001 63

NEW YORK, $1,676.98.

Adams Basin. Mrs. H. Clark..... 5 00
Aquebogue. Cong. Ch..... 11 00
Binghamton. Cong. Bible Sch., *for Student Aid, Fisk U*..... 25 00
Brooklyn. Sab. Sch. of Tompkins Av. Cong. Ch., *for Atlanta U.*, to const. REV. ROBERT R. MEREDITH, D.D., REV. GEO. F. PENTECOST, D.D., HENRY T. HOLT and MRS. ELMA M. STEBBINS L. M's..... 123 00
Brooklyn. Ladies' Circle, Lee Av. Cong. Ch., 22; South Bushwick Sab. Sch., 12; Daughters of the King, Lee Av. Cong. Ch., 7; Penny Offering Park Av. Sab. Sch., 5; Mrs. Anna Pollock, 3, *for Student Aid*. Mrs. Sarah Wilde, 10; Miss Sarah Hulst, 5; Daughters of the King, Lee Av. Cong. Sab. Sch., Pkg. of C.; Flossie Bringham, 1; Carrie Strong, 1, *for Student Aid*. Ladies' Circle, Lee Av. Cong. Ch., 2 Boxes of C.; South Bushwick Reformed Sab. Sch., 2 Bbls. of C. and Box of Books, *for Williamsburg, Ky.* 66 00
Brooklyn. Sab. Sch. of Central Cong. Ch., *for Santee Indian M*..... 37 50
Brooklyn. Park Cong. Ch., 16.43; A. G. Brinckerhoff, 5..... 21 43
Fairport. J. E. Howard..... 50 00
Flushing. First Cong. Ch..... 56 00
Gloversville. Cong. Ch..... 235 34
Honeoye. Cong. Ch..... 26 00
Klantone. Cong. Ch..... 4 50
Lawrenceville. Lucius Hulburd..... 5 00
Lima. Mrs. Orson Warner..... 2 00
Lisbon. First Cong. Ch., 8.51; Mrs. Wm. Sheldon, 1..... 9 51
Miller's Place. Mount Sinai Cong. Ch..... 12 00
New York. Miss D. E. Emerson, *for Student Aid, Tougaloo U*..... 25 00
New York. "A Friend," Christmas Gift, *for Williamsburg, Ky*..... 5 00
Paris. Cong. Ch..... 24 00
Penn Yan. E. W. Mills..... 10 00
Perry Centre. Cong. Soc., *for Freight*.... 1 25
Riverhead. Cong. Ch..... 10 30
Rochester. Mrs. E. R. Andrews..... 4 50
Union Valley. Wm. C. Angel..... 5 00
Walton. First Cong. Ch..... 69 82
Walton. Cong. Sab. Sch., Christmas Gifts, 33.93, and 2 Bbls. of C., etc.; H. E. St. John, 9; Miss Jennie Hull, 2, *for Student Aid, Williamsburg, Ky*..... $44 93
West Bloomfield. Cong. Ch. (20 of which *for Student Aid, Fisk U*..... 41 00
Woodbridge. First Cong. Ch..... 8 37
$938 45

LEGACY.

Waverly. Estate of Mrs. Phebe Hepburne, Howard Elmer, Ex..... 738 53
$1,676 98

NEW JERSEY, $36.91.

Colt's Neck. Reformed Ch..... 5 16
East Orange. "True Blue Card," Collected by Mary Brenner..... 1 00
Lakewood. Rev. Geo. and E. O. Langdon 3 00
Newark. "X. Y."..... 1 75
Newark. "A Sister in Christ," Box Papers, etc., *for Sherwood, Tenn*.....
Upper Montclair. Ladies' Aid Soc. of Cong. Ch., Bbl. of C., *for Storrs Sch., Atlanta, Ga*.....
Westfield. "A Friend."..... 1 00
———. "Heart's Content"..... 25 00

PENNSYLVANIA, $7.00.

Braddock. Thomas Addenbrook, Box Books, etc., *for Sherwood, Tenn*.....
Guy's Mills. Mrs. F. Maria Guy..... 2 00
Linesville. M. T. Donaldson..... 5 00

OHIO, $407.82.

Austinburg. Cong. Ch..... 11 00
Berea. First Cong. Ch..... 6 50
Cleveland. Jennings Av. Cong. Ch., 75; Plymouth Cong. Ch., 72.16; John Jay Low, 20..... 167 16
Cleveland. Mount Zion Sab. Sch., *for Student Aid, Fisk U*..... 8 64
Cleveland. Sab. Sch. First Cong. Ch., Box of C., *for Tillotson C. & N. Inst*.....
Medina. W. H. Sipher..... 2 00
Mount Vernon. Sab. Sch. of Cong. Ch.... 19 37
North Ridgeville. Ladies' Benev. Soc., Box Canned Fruit; Cong. Sab. Sch., Bbl. of Goods, *for Williamsburg, Ky*.....
Oberlin. Sab. Sch. of First Cong. Ch., 10; "A Friend," 12.50; Mrs. L. G. B. Hills, 5. 27 50
Oberlin. Sab. Sch. of Second Cong. Ch., *for Lexington, Ky*..... 15 00
Oberlin. Mrs. Vance, *for Student Aid, Williamsburg, Ky*..... 5 00
Oberlin. Ladies of Cong. Ch., Bbl. of C., *for Storrs Sch., Atlanta, Ga*.....
Painesville. First Cong. Ch..... 27 90
Painesville. Y. L. M. Soc., of First Cong. Ch., *for Fort Berthold Indian M*..... 4 75
South Salem. Daniel S. Pricer..... 5 00
Toledo. Miss A. M. Nicholas, *for Wilmington, N. C*..... 5 00
West Andover. "Friends," by L. L. Coleman..... 10 00
Willoughby. Lyndon Freeman..... 1 50
Ohio Woman's Home Missionary Union, by Mrs. Phebe A. Crafts, Treas., *for Woman's Work:*
Burton. Mrs. A. S. Hotchkiss. 3 00
Cleveland. L. H. M. S., of Euclid Av. Ch..... 20 00
Cleveland. Euclid Av. Ch., L. M. Soc..... 20 00
Columbus. Eastwood Ch., Y. L. M. Soc..... 10 00
Columbus. Eastwood Ch., "Family Mite Box."..... 12 00
Willoughby. Mrs. Mary P. Hastings..... 26 00
91 00

INDIANA, $25.00.

Bloomington. Mrs. A. B. Woodford, *for Student Aid, Fisk U.* $5 00
New Corydon. Geo. Stolz 20 00

ILLINOIS, $468.20.

Albion. James Green 10 00
Bunker Hill. D. E. Pettengill 1 00
Canton. Cong. Ch 42 20
Chicago. Sedgwick St. Sab. Sch 25 00
Chicago. Major E. D. Redington, *for Lexington, Ky.* 17 00
Earlville. Mrs. Rindell, 1; Mabel Rindell, 20 cts.; Bertie Rindell, 15 cts. 1 35
Galesburg. Sab. Sch. of Cong. Ch., *for Fisk U.* 10 00
Geneseo. First Cong. Ch 145 18
Greenville. Ladies' Miss'y Circle, Box of C., Val. 25
Joliet. "A Thank Offering" 5 00
La Grange. W. M. S., *for Chinese M.* 5 00
Lake View. Church of the Redeemer 22 55
Lyonsville. Cong. Ch 5 60
Naperville. Prof. Geo. W. Sindlinger, *for Pleasant Hill, Tenn* 10 00
Odell. Mrs. H. E. Dana 10 00
Ottawa. First Cong. Ch 32 66
Princeton. Mrs. R. D. Harrison, *for Student Aid, Fisk U.* 1 00
Prospect Park. Cong. Ch., in part 7 00
Shabbona. Woman's Miss'y Soc., 2 Boxes Papers, etc., *for Sherwood, Tenn.* 1 00
Turner. Mrs. R. Currier 28 81
Wheaton. College Ch. of Christ, in part.
Winnebago. Ladies' Miss'y Soc., *for Woman's Work.* 9 00

Woman's Home Missionary Union of Ill., Mrs. B. L. Leavitt, Treas., *for Woman's Work:*

Chicago. L. M. Soc. of New Eng. Ch.	30 00	
Oak Park. Ladies' Benev. Circle	23 00	
Rockford. Peter Holman Fund, First Ch.	20 65	
Sheffield. Aux.	5 20	
		78 85

MICHIGAN, $90.01.

Allendale. Cong. Ch.
Ann Arbor. Ladies' Miss'y Soc. of Cong. Ch., Bbl. of C., *for Athens, Ala.* 2 75
Banks. Cong. Ch 8 70
Cheboygan. First Cong. Ch., add'l 97
Grand Rapids. First Cong. Ch 25 50
Hopkins. First Ch 6 50
Laingsburg. Cong. Ch 4 50
Lansing. Cong. Ch 7 00
Northville. D. Pomeroy 5 00
Salem. Miss'y Soc. of Second Cong. Ch., *for Athens, Ala.* 5 59
South Haven. First Cong. Ch 14 50
———. "Muskegon" 2 00

Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., *for Woman's Work:*

Bay City. W. H. M. S.	2 00	
Cheboygan. W. H. M. S.	5 00	
		7 00

WISCONSIN, $222.03.

Baraboo. Miss'y Soc., Bbl. of C., *for Storrs Sch., Atlanta, Ga.*
Boscobel. Cong. Ch. 2 25
Bristol and Paris. Christian Endeavor Soc., 2.55; Ladies' Soc. of Cong. Ch., Bbl. of C., *for Thomasville, Ga.* 2 55
Brodhead. Cong. Ch 4 27
Darlington. Cong. Ch. 7 33
Fond du Lac. First Cong. Ch., 2 Bbls. C., *for Storrs Sch., Atlanta, Ga.*
Green Bay. Ladies' Miss'y Soc., Bbl. of C., *for Austin, Tex.*
Janesville. "Friends," Box of C., *for Marion, Ala.*
La Crosse. "A Friend," 25; Cong. Ch., 10. $35 00
Lake Geneva. Mrs. Geo. Allen. 5 00
Leeds. Cong. Ch. 5 00
Mazo Manie. Cong. Ch. 7 07
Milwaukee. Plymouth Ch. 40 58
Peshtigo. Cong. Ch. 3 22
Sparta. Cong. Ch. 40 41
Stoughton. Miss Sewell's S. S. Class, Christmas Gifts, *for Austin, Texas.*
Waukesha. "Friends," *for Student Aid, Marion, Ala.* 15 00
Wauwatosa. Ladies' Miss'y Soc., Box of C., *for Austin, Texas.*
Windsor. Cong. Ch. 18 75

Woman's Home Missionary Union of Wis., *for Woman's Work:*

Green Bay. W. M. S.	9 00	
Milwaukee. W. H. M. U., Grand Av. Ch.	25[00	
Stoughton. Sab. Sch. Birthday Box	1 60	
		35 60

IOWA, $204.31.

Burlington. Mercy Lewis, *for Chinese M.* 50
Cedar Rapids. Sab. Sch. of First Cong. Ch., Birthday Offerings. 1 97
Cherokee. Sab. Sch. of Cong. Ch., *for Student Aid, Straight U.* 10 00
Chester Center. Cong. Ch. 9 85
Danville. L. Mix 5 00
Denmark. Sab. Sch. of Cong. Ch. 14 50
Farragut. Mrs. L. S. Chapin, *for Woman's Work.* 2 00
Garnavillo. Rev. G. M. Porter 3 00
Hull. Mrs. E. C. Davidson, *for Student Aid, Williamsburg, Ky.* 6 00
Iowa City. Sab. Sch., *for Pleasant Hill, Tenn.* 15 00
Iowa City. Mrs. R. A. McClain 5 00
McGregor. J. H. Ellsworth 10 00
McGregor. S. S. Class, by Mrs. S. J. Peterson, *for Student Aid, Straight U.* 5 00
McGregor. Mrs. C. E. Daniels, *for Freight.* 2 30
New Hampton. First Cong. Ch. 12 30
Newton. Wittenberg Sab. Sch. 14 78
Sioux City. First Cong. Ch. 44 00
Stuart. Bbl. of C., *for Savannah, Ga.*
Tabor. Cong. Ch., *for Tillotson C. & N. Inst.* 10 00
Tipton. Mrs. M. D. Clapp 3 50
Tyrone. Wm. Griffiths 25

Woman's Home Missionary Union of Iowa, *for Woman's Work:*

Grinnell. W. H. M. U.	3 63	
Le Mars. " "	5 73	
McGregor. L. M. S.	6 95	
Osage. W. M. S.	3 00	
Tipton. L. M. S.	10 00	
		29 36

MINNESOTA, $220.25.

Brainerd. First Cong. Ch. 12 00
Hancock. Sab. Sch. Miss'y Soc., *for Savaanah, Ga.* 5 00
Leech Lake. C. P. Allen, M.D. 30 00
Plainview. Cong. Ch. 14 11
Plainview. Box of S. S. Supplies, *for Corbin, Ky.*
Rochester. W. J. Eaton, 50; Cong. Ch., 40.87 90 87
Sauk Center. Sab. Sch. of Cong. Ch. 8 00
Sauk Center. "Little Lights," Box Papers, etc., *for Jonesboro, Tenn.*
Stillwater. Grace Cong. Ch. 2 92
Wabasha. Cong. Sab. Sch. and Y. P. S. C. E. 27 25

Worthington. Union Cong. Ch..... $21 55
Zumbrota. Cong. Ch..... 8 55

MISSOURI, $236.60.

Bevier. Luella J. Hudelson..... 2 00
Kansas City. Olivet Cong. Ch., in part... 9 05
St. Louis. Pilgrim Cong. Ch., 200; Third Cong. Ch., 10.55..... 210 55
St. Louis. Mrs. R. H. Webb, *for Straight U*..... 10 00
Webster Groves. Cong. Ch..... 5 00

KANSAS, $85.65.

Atchison. Cong. Ch., *for Tillotson C. & N. Inst*..... 5 00
Dover. Cong. Ch..... 2 80
Lawrence. Second Cong. Ch., "Thank Offering"..... 1 00
Topeka. Woman's H. M. Soc., *for Storrs Sch., Atlanta, Ga*..... 75 00
Topeka. Ladies' Miss'y Soc., 2 Bbls. of C. *for Storrs Sch., Atlanta, Ga*.....
Wakarusa. Cong. Ch..... 1 85

DAKOTA, $5.00.

Sioux Falls. W. M. S., by Mrs. Sue Fifield, Terr. Treas..... 5 00

NEBRASKA, $47.00.

Cowles. Cong. Ch..... 2 00
Omaha. First Cong. Ch. (in part)..... 10 00
Oxford. F. A. Wood..... 5 00
Wahoo. Cong. Ch., to const. REV. A. A. CRESSMAN L. M..... 30 00

CALIFORNIA, $62.50.

Riverside. C. W. Herron's S. S. Class, *for Student Aid, Tougaloo U*..... 8 00
San Luis Obispo. Rev. E. N. Bartlett..... 4 50
Santa Barbara. Rev. Edward Hildreth, to const. PHILO C. HILDRETH L. M..... 50 00

DISTRICT OF COLUMBIA, $70.00.

Washington. "Two Members First Cong. Ch.," *for Indian M.*, and to const. MRS. SARAH B. A. ROBINSON and MISS SARAH M. ROBINSON L. M's..... 60 00
Washington. Lincoln Memorial Ch..... 10 00

MARYLAND, $393.16.

Baltimore. First Cong. Ch. (105 of which *for Indian M.*,..... 393 16

KENTUCKY, $450.86.

Lexington. Tuition..... 314 21
Williamsourg. Tuition..... 136 65

TENNESSEE, $1,126.03.

Grand View. Tuition..... 45 00
Jonesboro. Tuition, 22.25; County Fund, 40..... 62 25
Memphis. Tuition..... 467 20
Nashville. Tuition, 509.08; Rent, 6 50.. .. 515 58
Pleasant Hill. Miss J. A. Calkins, 31; Mrs. Shroyer, 1; "A Friend," 1; "A Friend," by Mrs. Shroyer, 1, *for Pleasant Hill, Tenn*..... 34 00
Sherwood. Mrs. O. N. Alden..... 2 00

NORTH CAROLINA, $177.35.

Raleigh. First Cong. Ch., Christmas Offering..... 4 85
Troy. By S. D. Leak..... 1 00
Wilmington. Tuition..... 163 00
Wilmington. By Miss H. L. Fitts..... 8 50

SOUTH CAROLINA, $228 62.

Charleston. Tuition..... 228 62

GEORGIA, $882.94.

Atlanta. Storrs Sch., Tuition..... 295 85
Atlanta. First Cong. Ch., Birthday Offerings..... 1 04
Macon. Tuition..... 246 35
Marietta. Ch. and Sab. Sch..... 1 00
McIntosh. Tuition..... 58 75
Savannah. Tuition..... 207 70
Thomasville. Tuition..... 72 25

ALABAMA, $706.35.

Athens. Tuition..... 57 75
Birmingham. Christmas Gift, Cong. Ch.. 5 00
Ironaton. Cong. Ch..... 1 50
Jenifer. Cong. Ch..... 3 60
Marion. Tuition, 130.50; "Southern Friend" (C. W. L.). *for Marion, Ala.*, 5; Cong. Ch., 3..... 138 50
Mobile. Tuition..... 288 90
Selma. "Two Southern Friends," *for Marion, Ala*..... 30 00
Selma. W. M. Ass'n, Cong. Ch, *for Indian M*..... 5 00
Talladega. Tuition..... 176 10

FLORIDA, $80.00.

Orlando. M. Marty..... 10 00
Saint Augustine. Pub. Sch. Fund..... 70 00

LOUISIANA, $419.75.

New Orleans. Tuition..... 389 75
New Orleans. M. L. BERGER, D.D., to const. himself L. M..... 30 00

MISSISSIPPI, $209.65.

Port Gibson. Mrs. M. S. Bradford, *for Freight*..... 1 35
Tougaloo. Tuition..... 206 30
Tougaloo. Rent..... 2 00

TEXAS, $127.84.

Austin. Tuition, 123.84; "Friends." 4; Mr. Blatchford, Ag't, 1 Webster's Unabridged Dictionary, 1 Webster's Academic Dictionary, *for Tillotson C. & N. Inst*..... 127 84

INCOMES, $29.05.

Avery Fund, *for Mendi M*..... 29 05

CANADA, $10.00.

Montreal. Chas. Alexander..... 5 00
Toronto. Mrs. Jane Ebbs..... 5 00

TURKEY, $10.00.

Van. Rev. Geo. C. Raynolds..... 10 00

Donations	$10,146 59
Legacies	4,242 20
Incomes	29 05
Tuition	4,250 05
Rents	8 50
Total for February	$18,676 39
Total from Oct. 1 to Feb'y 29	110,091 90

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Subscriptions for February	$104 41
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